

4717  
CHRIST'S  
LAST

Sermon :

O R,

The everlasting Estate and Condition  
of all Men in the World to come.

Wherein is exactly described

The everlasting, blessed and happy Condition  
of the Children of GOD in Glory; with  
the Everlasting, Endless, and Easeless Con-  
dition of wicked Men in the World to come.

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By JOHN HART, D. D.

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Col. iii. 4.

*When Christ who is our Life shall appear, then shall ye also  
appear with him in Glory.*

Mat. xiv. 34, 41.

*Come ye Blessed of my Father, inherit the Kingdom prepared  
for you from the Foundation of the World. Depart from  
me ye cursed into everlasting Fire, prepared for the Devil  
and his Angels.*

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The Twenty First Edition.

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Newcastle: Printed and sold by John White.

CHURCH

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...hadn't yet ...  
...and ...  
...of the ...

A circular ink stamp from the U.S. Department of Justice, Office of the Inspector General. The outer ring contains the text "U.S. DEPARTMENT OF JUSTICE" at the top and "OFFICE OF THE INSPECTOR GENERAL" at the bottom. In the center, there is a smaller circle containing the words "RECEIVED" and "JAN 10 1964". The stamp is partially obscured by the document's folds and other markings.

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THE UNIVERSITY OF CHICAGO

# JOHN HART, D. D.

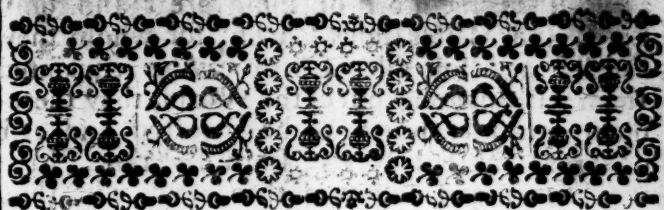


1 Pet. i. 24, 25.

*All Flesh is as Grass, and all the Glory of Man,  
is as the Flower of Grass; the Grass withereth,  
and the Flower thereof falleth away: But the  
Word of the Lord endureth for ever. And this  
is the Word which by the Gospel is preached un-  
to you.*







# Christ's *Last Sermon*;

OR, THE

Everlasting State and Condition of all  
Men in the World to come.

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John, xiv. 2, 3.

*In my Father's House are many Mansions, if it were not so, I would have told you: I go to prepare a Place for you. And if I go, I will come again, and receive you unto my self, that where I am, there ye may be also.*

**U**R blessed Lord and Saviour having, in the foregoing Chapter, acquainted his Disciples with his Departure from them out of this World, he comes here in this, and the three following Chapters, to give them his last Farewel Sermon: and therein he endeavours principally to Comfort the sad Hearts of his Disciples; who were now disconsolate and cast down in their Spirits, under the Sense of so great and sad

a Loss, as the Loss of their great and only Lord, and Master Jesus Christ; for whom they had left and lost all. Christ having acquainted them with his going out of the World, they thereupon presently began to be dejected and cast down at this sad News; Lord say they, have we left all and followed thee, and wilt thou now leave us? Shall we not be exposed to the Difficulties and Dangers of the wide World? No, saith our Saviour, be not discouraged, let not your Hearts be troubled, it is for your Good that I go away: *In my Father's House are many Mansions, I go to prepare a Place for you. And if I go, I will come again and receive you.* You shall be no Losers by my going away from you, I will surely make you Amends for all your Loss; there are Mansions of Joy in Heaven, that will abundantly countervail all your worldly Losses. If I go away it is for your Good, for I go to prepare a Place for you; and though you have not my bodily Presence, yet you shall have my Spiritual Presence, *I will send you another Comforter that shall abide with you for ever, I will not leave you comfortless, I will come unto you:* that is, by my Spirit, to guide and direct you into all Truth, and to bear up your Hearts under all those Troubles and Temptations which ye shall meet withal in the World.

Having thus briefly given you the Scope of the Chapter, I come now to the Words themselves, from whence I shall raise these four Propositions:

First, That there are Mansions of Glory in Heaven for the People of God hereafter: *In my Father's House are many Mansions.*

Secondly, I note from hence, that Christ's Ascen

Ascension was to prepare a Place for Believers; *I go to prepare a Place for you.*

Thirdly, That Christ will certainly come again and receive Believers to himself; *I will come again and receive you.*

Fourthly and lastly, which I shall chiefly insist upon, I note from hence, that those Mansions of Glory prepared by Christ for Believers in Heaven, will abundantly recompence and make good all the Losses, and all the Crosses, which they may meet with in this World.

I shall begin with the First of these, that there are Mansions of Glory for Believers hereafter: The Point is so plain from the Words themselves, that I shall only give you a Place or two of Scripture to prove it, Psal. lxxxiv. 11. *The Lord will give Grace and Glory, and no good Thing will he withhold from them that walk uprightly. Eye hath not seen nor Ear hath not heard, neither hath it entered into the Heart of Man to conceive the Things which God hath provided for them that love him,* 1 Cor. ii. 9. *Come ye Blessed (saith our Saviour, Mat. xxv. 34.) inherit the Kingdom prepared for you.* Several other Scriptures I might give you, but I will proceed to the Uses of this useful Point.

Is it so then, that there are Mansions of Glory for the Godly hereafter; then I note from hence the unspeakable Misery of all wicked Men, both here and hereafter: Is there Glory in Heaven for Believers? What is there in Hell for Unbelievers? If Glory be the Portion of the Godly, what will the Lot and Portion of wicked Men be? *The wicked (saith David, Psal. viii. 27.) shall be turned into Hell, and all the Nations that forget God.* Wicked Men shall have no Part nor Portion

tion in these glorious Mansions, they are prepared only for the Godly. Wicked Men may indeed (which shall but further aggravate their Sorrow) behold the Saints received by Christ into Glory, as *Dives* beheld *Lazarus* in *Abraham's* Bosom, but it was afar off. Wicked Men may at the last Day hear that blessed Sentence of *Come ye blessed*; but then again also they shall hear, yea, and that with Vengeance too, that woeful Sentence of, *Go ye cursed into everlasting Fire, prepared for the Devil and his Angels*. It's impossible for wicked Men, I mean such as live and die in Sin unrepented of, to enter into Heaven: *Know ye not*, (saith the Apostle, 1 Cor. vi. 9.) *that the unrighteous shall not inherit the Kingdom of God*. The Evangelist St. *John*, Rev. xx. 21. speaking of the World to come, which he foresaw in his heavenly Vision, *I saw*, (saith he) *the Dead, small and great standing before God, and the Books were opened, and another Book was opened which is the Book of Life: and the Dead were judged out of those Things which were written in those Books according to his Works*.

All the Ways of Men both good and bad, are exactly written down both in the Book of God's everlasting Remembrance, and in the Book of Man's own particular Conscience; *And the Sea gave up the Dead which were in it, and Death and Hell (that is the Grave) delivered up the Dead which were in them; and they were judged every Man according to his Works, and whosoever was not found written in the Lamb's Book of Life, was cast into the Lake of Fire*. There's the Event of this Judgment to the Wicked; but what Success the Righteous shall there have, he sets down in

Chap.

Chap. xxi. 3. Behold, (saith he) the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God; and God will wipe all Tears from their Eyes. And there shall be no more Death, neither Sorrow, nor cursing, neither shall there be any more Pain. He that overcometh shall inherit all Things, and I will be his God, and he shall be my Son. A blessed Privilege indeed; but what remains for the wicked? see what follows in the 8th Verse, The fearful, and unbelieving, the abominable, and Murderers, Whore-mongers, Sorcerers and Idolaters, and Liars, shall have their Part in the Lake which burns with Fire and Brimstone. A most dreadful Scripture, the Lord awaken every secure Sinner, and give him a Heart to consider these Things before it be too late: for as the Prophet Malachy saith, Mal. iv. 1. The Day cometh that shall burn as an Oven, and all the Proud, yea and all that do wickedly shall be Stubble. And the Day cometh that shall burn them up, saith the Lord of Hosts, that it shall leave them neither Root nor Branch. Then shall they call upon the Mountains to cover them, and upon the Hills to fall upon them, to hide them from the fierceness of the Wrath of God. O consider this, all you that forget God, lest he tear you in Pieces, and there be none to deliver you.

Secondly, If there be such Mansions of Glory for Believers hereafter, I note from hence the desperate Folly and Madnes of all thole who neglect and despise their own Salvation: Ye will not come to me (saith our Saviour, John v. 46.) that ye may have Life. This is the Condemnation that Light is come into the World, and Men love Darknes rather than Light, because their Deeds



*Deeds are Evil.* Christ and Salvation is freely offered to all in the Gospel: Christ invites all to come; *Oh, every one that thirsteth, come to the Waters,* Isa. lv. 1. Rev. xxii. 27. The Spirit and the Bride say, *Come, and let him that is a thirst, come: and whosoever will, let him take of the Waters of Life freely.* And as Christ invites all to come, so doth he receive all that will come; *He that comes to me, I will in no wise cast him out,* saith our Saviour, John vi. 37. What think you, Sinners, of these Scriptures? Will ye come to Christ and accept of Life and Salvation, or will ye wilfully cast away your own Souls for ever; You see here Christ offers himself to you freely, if you will but receive him: *Come unto me,* saith our Saviour, Mat. xi. 28. *All ye that labour and are heavy laden, and I will refresh you.* What think you of these Things, Sinners, will ye come to Christ and be saved, or no; or will you be so desperately mad as to destroy our own most precious and immortal Souls? When I behold the Lives of most Men, my very Heart trembles to think what will everlastingly become of their precious Souls: All the Care they take is of their Bodies, how does Money come in, and how they shall get Riches; but they never consider how it goes with their Souls. Ah! Sinners, are your Bodies everlasting? Is this World everlasting? Can any Thing but Heaven make you happy? Are not your Souls everlasting? Will ye rather cast away your Souls, than leave your Lusts; for Sin and you must part, or else Heaven and your Souls will never meet. He that doth not leave his Sins on this Side the Grave by Repentance, shall find his Sins meet him on the other Side the Grave to condemn him: If you live in  
your



[ 11 ]  
your Sin, ye shall die in your Sins: yea die everlastingly for your Sins. Sinners, I beseech you consider; Are you fit to live in another World? Are you fit to die? Are you prepared for Heaven? if not, let me tell you, you are fit for nothing but Hell, and Hell is prepared for you. Sinners, what do you do? what do you mean? Are you yet asleep? Ah Lord! what a Harvest will he have in these sinful Days? What Preparations do Men make for Heaven? Are not they that were filthy, filthy still? What Men were, that they are still: tho' God is every Day tumbling Men into their Graves, yet no Man mends his Pace for Heaven. Sinners, you hear all, but can you bear all this? Let me give you two or three Properties of a Man fitted for Hell, and I beseech you try and examine your Souls by them.

The first Property of a Man fitted for Hell is Obduration: a Stone you know is fitted to descend, it is its Property to fall downwards, for Hardness makes fitness. The Way to Hell is from burning to burning, from a seared Conscience to a damned Soul.

A second Property of a Man fitted for Wrath, is Alienation: Estrangedness to God, speaks fitness to Wrath, and it is a Sign the Soul is fitted for utter Darkness. There are but two Steps to Death, first the Sinner saith he will have no Fellowship with God; and secondly, God saith, he will have no Fellowship with him: now is the Sinner judged, now fit for Hell; and then judge ye whether any Thing be wanting but the Execution; and the Devil, who is the Executioner, is not usually backward to perform his Office: the Sinner is upon the Gallows as it were, he wants

wants but turning off, unless Christ steps in with a Reprieve, that Soul is utterly lost.

A third Property of a Man fitted for Hell, is Prophaneness: Prophaneness is the Badge of a wicked Person: Wickedness in this Life speaks out a cursed Soul. You may know what Country Men they are by their Language; *by their Fruits you shall know them.* When Mens Words and Works are the Language of Hell, what need any further Inquiry what Country they are of, or to what Place they belong: you may read Hell in their Faces: *The Tree is known by his Fruit* saith our Saviour, *Mat. xx.* Mens Lives fore-shew what their Ends are like to be: as the Tree falls so it lies: as Sinners live, so they usually die: Every Man's Life lively bespeaks what he is, and what they shall be hereafter, if Men will go on in the Broad Way of Sin, you know where their Journey's End will be, *Broad is the Way that leadeth to Destruction*, *Mat. vii. 13.* I know not what Lives you live, but to besure you may either spell Heaven or Hell in them. If you would know the Frame of your Souls, then view your Lives; your Souls breath out themselves either into the Bosom of God or the Devil; and into whose Bosom you breath out your Souls here in this Life, into that Bosom you will certainly breath 'em out in Death. Fitting Grace for Heaven, you see is no Trifle, your eternal Estate depends upon it. Sinners, why do you put off this Work as a Trifle, and why do you put it off 'till Death? I dare say that Man would never be holy could he help it, that will not be holy 'till he die; he would never have to do with Christ if he could avoid it, that will not be acquainted with him before he is ready

ready to leave this World; when Death is fitting the Soul for Hell, then, and never 'till then, to be looking after Heaven. Ah, Lord, that ever those Men should have precious and immortal Souls to damn themselves; that they look not after Heaven 'till they come to their Death-beds are usually crost in their Folly; they are in their Folly; they are then either surprized with infirmities of Body, and so disenabled to perform so great a Work; or else surprized in their Souls and so unfitted and indisposed to it; either they have no Strength, or no Heart to it; and so die in their Sins, and perish eternally. Wicked Men would never leave Sinning, if they did not cease living; and that is one Reason to justifie the Infiniteness, or Everlastingness of the Punishment of wicked Men in Hell. The Damned in Hell are under easeless and endless Sufferings, because they would have sinned always, if they had lived always, so likewise all wicked Men would have no end of their Lives here, they would live for ever, that they might sin for ever: therefore the Lord giveth them a Life, not such a one as they would have, but such a one as they deserve to have, which is indeed a Death for ever: wicked Men shall die eternally for Sin, because they would have lived eternally in Sin.

In the third Place, I beseech you note from hence, what a blessed Thing it is to be a Child of God; it is so that there are Mansions of Glory for Believers in Heaven hereafter; then Believers are the only happy Men and Women In the World; and were it not for the Hopes of Heaven, the Condition of God's Children might be bad enough. *If in this Life only we had hope*  
we

*we were of all Men most miserable, 1 Cor. xv. 19*  
 But the Hopes of God's Children are in the Life  
 to come; therefore they are of all Men most  
 blessed: The Happiness of a Child of God, is  
 in what he enjoys hereafter in Glory. The best  
 Things of a Child of God are unseen Things:  
*Whilst we look not (saith the Apostle) at the Things*  
*which are seen, but at the Things which are not*  
*seen; for the Things which are seen are temporal,*  
*but the Things which are not seen are eternal, 2*  
*Cor. iv. 18. And in 1 Pet. i. 3, 4. Blessed be the*  
*God and Father of our Lord Jesus Christ, who,*  
*according to his abundant Mercy hath begotten us*  
*again unto a lively Hope, by the Resurrection of*  
*Jesus Christ from the dead, to an Inheritance un-*  
*corruptible, and undefiled, that fadeth not away,*  
*reserved in Heaven for you, who are kept by the*  
*Power of God through Faith unto Salvation.* The  
 Apostle here excellently sets forth the Condition  
 of a Child of God, and that in several Regards:  
 First, they are begotten again, by Christ, to an  
 Inheritance which is for ever durable, and where  
 there is nothing to disturb or trouble us; but a  
 constant Felicity reigns without End, and a glo-  
 rious Harmony subsists throughout all the Hea-  
 venly Host, and nothing but agreeable Conde-  
 scension is to be found: O Sinners, follow Christ,  
 and tho' possibly they may lose all here below  
 for his Sake; but yet here is the Comfort of a  
 Child of God, he is Heir to a great Estate in  
 the next World; there is an Inheritance for him,  
 and that a sure one, in six Regards: First, It's  
 not a corruptible, but an *incorruptible one*. Se-  
 condly, It's an *undefiled one*. Thirdly, It's a *la-*  
*sting, yea an everlasting one, it fadeth not away.*  
 Fourthly, It's *reserved for them 'till they come to*  
*Age.*

*Age.* God's Children, in this Life are not at full Age, therefore they are not capable of enjoying so great a Happiness, which God will hereafter bestow upon them. Fifthly, It's reserved for them in a safe Place. Many Men leave great Estates here for their Children which they are cheated of; but the Inheritance of God's Children is reserved by God for them in *Heaven*, where neither Moth doth corrupt, nor Thief steal away. And lastly, As the Inheritance is reserved for the Children of God, so the People of God are preserved for their Inheritance. Heaven is *reserved for them*, and they are preserved for Heaven; they are kept by the mighty Power of God, through Faith, unto Salvation.

Fourthly, Are there such Mansions of Glory for Believers hereafter? Then, I beseech you, try and examine your own Soul, whether or no ye be in the Faith; and let me exhort you in the Name of Christ, seriously to set about the Work of Salvation: You see what great and glorious Things are laid up in Store for God's Children hereafter, then I beseech you labour to get an Interest in Christ here, that so you may partake of these glorious Mansions hereafter: How greatly would the Consideration of those Things draw out our Hearts, in Longings and Pantings after God? *When shall I come and appear before God?* saith David. Psal. xlii. 1. *As the Heart panteth after the Water-Brooks, so panteth my Soul after thee, O God: my Soul thirsteth for God, for the living God, when shall I come and appear before God:* And if David had such Longings after the full Enjoyment of God in his Ordinances here, what Desires then ought we to have after the full Enjoyment of God himself, in Glory here-



hereafter; Are there such Mansions of Glory to be had hereafter? *What Manner of Persons ought we to be then in all Manner of holy Conversation and Godliness?*

And then lastly, if there be such Mansions of Glory, then let me exhort you all, even now in this your Day, to set your Hearts at Work in seeking after those great Things of Eternity. Let every Soul of you thus reason with yourselves: Are there such glorious Things hereafter, and am I the Man or Woman that shall enjoy them? I remember a Story of the *Gauls*, who had once tasted the sweet Wine of *Italy*, presently enquired after the Country, and never rested 'till they had gotten it. I have here given you as it were a Foretaste of that heavenly Wine which Believers shall drink hereafter in Glory; now if you find any Sweetness in it, let not your Hearts be at rest 'till you come to the Country it self, where are Rivers of those sweet Pleasures, and that for evermore. A Martyr suffering Death, one asked him the Cause why he suffered? saith he in the Words of the Apostle, *Eye hath not seen, Ear hath not heard, neither hath it entred into the Heart of Man to conceive the Things that God hath prepared for them that love him.* The naming of which, wrought so effectually upon the Man's Heart, that he immediately became a Christian, and afterwards suffered Martyrdom for Christ's sake: You have not only one, but very many Scriptures opened to you, I beseech you let not all be in vain. We read in *Mark xvi. 17.* how the young Man came running to Christ, saying, *Good Master what shall I do to inherit eternal Life?* O that you, even you that hear me this Day, would now also



so come running unto Christ, saying, What shall we do to partake of those glorious Things here revealed? Methinks those Things should greatly encourage you all, Old and Young, Rich and Poor, now to get an Interest in Christ. You that are poor, and have but little in this World, consider there are as great Things in the World to come for you, as for others. The poorest Beggar shall have as great a Portion in the World to come as the greatest Prince. Nothing in the World can satisfie a Child of God: All the Glory of the World is but the Portion of a Reprobate; and will a Reprobate's Portion serve you? will a Dog's Portion satisfie you, *I account all Things in the World*, (saith the Apostle) *but as Dung*, Phil. iii. 4. There are other Things to be sought after: see what our Saviour saith, *Math. vi. 36. Seek ye first the Kingdom of Heaven and the Righteousness thereof*: let that be your first Endeavour. *Strive to enter in at the strait Gate*; though the Passage be never so strait, yet if it be the Way to Glory, strive to enter in thereat. Consider God hath given you Natures capable of such glorious Things as those are; God might have made you brute Beasts, and then there had been an End of you; but God hath made you Creatures capable of the highest Excellency, and therefore being of such a Nature, it highly concerns you to seek after such Things as may give Satisfaction to your Souls. Men live as if they were capable of nothing else but Meat and Drink and Cloaths; as if there were no higher Things which concern their Souls hereafter. The Heathens could believe that Man was created for greater Things than these here below: and we who have such

great and glorious Things revealed to us in the Gospel, shall we neglect the looking after them? how just then shall our Condemnation be? *For how shall we escape if we neglect so great Salvation,* Heb. ii. 5.

I come now to the second Point, and that was this; That Christ's Ascension was to prepare a Place for Believers: *I go to prepare a Place for you.* As Christ came down from Heaven to die for Sinners, so Christ ascended up to Heaven, that believing Sinners might dwell with him hereafter, had not Christ ascended into Heaven, he had not finished the Work of our Redemption: And indeed the great Support of a Child of God lies in this Consideration, *It is Christ that died, yea, rather that is risen again, and now sits at the Right Hand of God, making Intercession for us,* Rom. viii. 34. *Father I will* (saith Christ John xvii. 21.) *that those whom thou hast given me, may be with me where I am.* If Christ be not risen, (saith the Apostle) then is our preaching vain, and our Faith in vain, and we are yet in our Sins. But as sure as Christ died, so the Apostle proves in 1 Cor. 15. that he rose again, and ascended up into Heaven. That's an excellent Scripture, Rom. iv. 25. *He was delivered for our Offerces, and raised again for our Justification.* Our blessed Saviour first appearing to *Mary Magdalen* after his Resurrection, presently sends her to his Disciples with the joyful News of his Ascension, John xx. 17. *Go to my Bretheren, and say unto them, I ascend unto my Father, and your Father; to my God, and your God.* O how joyful is the Consideration of Christ's Ascension to a Child of God! Now may a Child of God say he hath a Friend in the Court; and a Friend at Court

Court, we use to say, is better than a Penny in the Purse. Every Believer hath Christ for his Friend in the Court of Heaven, and that is more worth to them, than ten Thousands of Gold and Silver. Christ is in Heaven, pleading the Cause of Believers: *If any Man Sin, (saith the Apostle, 1 John ii. 2.) we have an Advocate with the Father, Jesus Christ the Righteous.* And as it is good for Believers that Jesus Christ is in Heaven pleading their Cause with God, so it is good for them that he is there, presenting and preferring all their Prayers to God the Father. Whatsoever it is that we want, or that may do us good, Christ is ready to beg for us of his Father: Father (saith Christ) these are my Friends and for them I have shed my Blood: therefore, *O Father, I will that they be with me to behold my Glory.* That is an excellent Scripture, *Heb. vii. 25. Wherefore he is able to save to the uttermost those that come unto God by him, seeing he ever liveth to make Intercession for them.*

Is it so then, that Christ's Ascension was to prepare a Place for Believers; then this should encourage Believers to be willing to do or to suffer any Thing here for Christ. What was it that made the Saints suffer so joyfully for Christ? was it not this? the Assurance of God's Love in Christ to them. What was it that bore up Job's Spirit so patiently under all his Sufferings? *I know, (saith he) though Worms destroy my Body, yet my Redeemer liveth, and I shall see him with these Eyes.* We know (saith the Apostle, 2 Cor. v. 1.) *If our earthly House of this Tabernacle were dissolved, we have a Building of God, an House, not made with Hands, eternal in the Heavens.*

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The Assurance of Heaven will make us willing to do or suffer any Thing for Christ, there is that in Heaven that will abundantly recompence and make good all our Losses on earth: O Christians! I beseech you consider, you can neither do too much, nor suffer too much for the getting of the Kingdom of Heaven. The Apostles were as great Sufferers for the Kingdom of Heaven, as ever any were, and yet what Account did they make of it; *We reckon (say they) that the Sufferings of this present World, are not worthy to be compared with the Glory that shall be revealed in us, Rom. viii. 18. If we suffer with Christ, we shall also reign with Christ, 2 Tim. ii. 12.*

A third Point I noted was this, That Christ will come again, and receive Believers to himself: The Point is clear from the Words themselves, *I will come again and receive you.* But a little to illustrate the Point, I shall endeavour to shew you from Scripture that it is so. And, secondly how it is so. First, that it is so, that Christ will come again, see that positive Scripture in *Acts i. 10. And while they looked stedfastly into Heaven, behold two Men stood by them in white Apparel, who also said, Ye Men of Galilee, why stand ye here gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like Manner as ye have seen him go into Heaven* Here is the Point you see confirmed by Scripture, and that by the Mouths of Angels: As sure as Christ is gone to Heaven, so sure he will come again at the last Day, and receive Believers to himself. And then how will Christ come? *He shall come in Power and great Glory,*

*Glory, Matt. xxv. 30. And Secondly, he will come suddenly, even as a Thief in the Night: First, he shall come in Power, nay irresistible Power against Sinners: I beseech you Sinners, consider, you will not be able to stand when he appears, for as he is all powerful in himself, so he will come attended with an innumerable Company of glorious Saints and Angels. Behold (saith Jude) the Lord cometh with ten thousand of his Saints to execute Judgment upon all, and to convince all, 1 Thess. i. 7, 8, 9. The Lord Jesus shall be revealed from Heaven with mighty Angels in flaming Fire, taking Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power. Though God be long suffering towards Sinners, yet will he not suffer Sinners to go unpunished. The Son of Man shall come with Glory and all the holy Angels with him, Mat. xxv. 31. And, secondly, He shall come suddenly and swiftly, even as the Lightning; and suddenly, as a Thief in the Night, 1 Pet. iii. Those Scoffers there mocked and scoffed at the Doctrine of Christ's coming to Judgment; but saith the Apostle in the ninth Verse. Though the Lord be long suffering, yet he is not slack concerning his Promise, but the Day of the Lord will come as a Thief in the Night. Though Sinners may think Christ long, yet they shall find him sure. The coming of Christ will be sudden to Sinners in two Respects: Sudden in Regard of their Expectation; he will come before they look for him, and sudden, in regard of their unpreparedness: Christ will come to*  
Sin-

Sinners before they are ready for him, they will be then to seek for Oil in their Lamps. Christ (as one saith) though he is slow to punish, yet he will surely strike, and when he does strike, he will surely strike home. *Yet a little while, and he that shall come, will come, and will not tarry.*

Now the Use which I shall make of this Point shall be only this: Will Christ come again and receive Believers? then let me exhort you all to believe in the Lord Jesus Christ: would you be received by Christ into Glory? then I beseech you labour to receive Christ into your Souls by Believing. If Christ do not live in you by Faith here, you shall never live with Christ in Glory hereafter. It is Unbelief that is the Soul damning Sin: *He that believeth not, is condemned already, John iii. 18. He that believeth shall be saved, but he that believeth not shall be damned, Mark xvi. 16. He that believeth on the Son hath everlasting Life, but he that believeth not the Son shall not see Life, but the Wrath of God abideth on him, John iii. 36.*

Another Use which I could make of this Point might be this, to comfort and encourage the People of God in all their Sufferings and Losses: Art thou in Poverty, doth the World frown on thee? Are thy Afflictions and Losses many and great? Let not your Hearts be troubled, Christ is gone to prepare a Place for you, and Christ will come again and receive you. Therefore be not discouraged; what though you meet with many Rubs and Stops in your Way, yet you may be sure to get to Glory at the last. *Consider that through many Tribulations we must enter into the Kingdom of Heaven.*

The



The Fourth and last Observation which I observed, was this, That these Mansions of Glory prepared by Christ for Believers in Heaven, will abundantly recompence and make good all the Losses and Crosses which Believers may here meet with in the World: *Let not your Hearts be troubled, in my Father's House are many Mansions: Sell all* (saith our Saviour) *and follow me, and thou shalt have treasure in Heaven.*

For farther Prosecution of this useful Point, I shall proceed to handle it, First, Doctrinally, and then Applicatorily: And for the Doctrinal Part, I shall endeavour to shew you, First what those Mansions of Glory are, which are laid up for Believers: And, Secondly, what those Losses are which Believers here meet withal; And, then lastly, how those Mansions of Glory make good the Losses and Crosses which Believers meet with in the World.

And to begin with the first, What those Mansions of Glory are, which are laid up for Believers in Heaven; And all that can be said of this, will be but as it were the Likenning of the Candle to the Sun; for it comes infinitely short of the Skill either of Men or Angels, to express; as the Apostle saith, *Eye hath not seen, Ear hath not heard, neither hath it entered into the Heart of Man to conceive the Things which God hath prepared for them that love him,* 1 Cor. iii. 9. The Glory of the glorified Saints in Heaven is so exceeding glorious, that it is not possible for all the Tongues of Men or Angels to express it. But by the Way to give you some Glimpse of this most excellent Glory, consider a little these following Particulars:

First

First, In Heaven we shall have the everlasting Presence of God himself; there we shall see God as he is, not by Faith, but by Sight clearly and fully. *I shall see him* (saith holy Job) *with these eyes.* Now we see as it were through a Glass darkly; but there we shall see God Face to Face. We shall see him as we are seen. Then and there we shall be ever with the Lord, as the Apostle hath it, 1 *Thess.* iv. 17. We shall enjoy God in Heaven freely and truly, without Let or Interruption: though the Saints may possibly meet with many and great Impediments and Hindrances in the Way unto Heaven, yet in Heaven there shall be nothing to hinder or interrupt their Joy. It is possible that a Child of God may have his Skin pull'd over his Ears, as some of the Apostles had, in their Way unto Heaven, yet being gotten into Heaven, nothing shall molest or trouble them at all. What an unspeakable inconceivable Comfort will it be, Christians, to have and enjoy the Presence of that God, who is all, and hath all, and will be everlastingly all in all to his People for ever: *Whom having not seen* (saith the Apostle) *we desire to love, in whom believing we rejoyce with joy unspeakable, and full of Glory.* And if the Light of God's Presence by Faith be so glorious, what then will be the full Fruition and Enjoyment of God himself? O! sure it must needs be unspeakable and full of Glory.

A second Thing which I would speak to, and indeed I must but speak to it, is the Perfection of Grace that shall be enjoyed in Heaven: O Christians, when ye come to Heaven, then you come to be of full Age; *the Spirits of just Men shall*

*shall be made perfect, and the Bodies of Saints shall be made glorious, even like the glorious Body of Christ.* There we shall do the Will of God perfectly. In Heaven there is no Sin, nor Temptation to Sin, not so much as a vain Thought, or an idle Word; and as there is no Sin, so there is no Satan. There shall be no more need of Sermons, nor Sacraments, nor Prayers, but the whole Work of the Saints in Heaven, will be to sing Praises and Hallelujahs to God for ever and ever; for their Joy shall be full. For,

Thirdly, *In Heaven there is fulness of Joy, Rivers of Pleasure at God's Right hand, and that for evermore, Psal. xvi. 11.* And those Rivers of Pleasures shall flow in and from the Presence of God himself, as the Fountain of all those Joys which have Infiniteness and Eternity in them, without the least Dram of Sorrow: *for God shall then wipe away all Tears from our Eyes, and there shall be no more Sorrow, Rev. xxi. 4.* The Rivers of the Saints Joy in Heaven, as they are without Banks, so they are without Bottom; our Master's Joy will then be so great, that we his Servants shall not be able to contain it; there is nothing in Heaven but what is Matter of Joy, our Fathers House, our Inheritance, our Kingdom, our Crown and Glory, our Sight of God's Face. That is an excellent Speech of *David. Thou shalt make me* (saith he) *full of Joy with thy Countenance*; Heaven is a Boundless, yea, a bottomless Ocean of Joy and Happiness, where God himself shall be the eternal Fountain of our Blessedness, and our Company the Society of blessed Angels, and glorified Saints; in a Word, the Joys of Heaven far exceed all the Joys that

can be thought on upon Earth; not only the Joy of Marriage, and the Joy of Harvest, but also the Joy of Faith, and the Joy of Ordinances, which are all swallowed up by this great Ocean of Joy, nothing can disturb, or diminish the Joys of the Saints in Heaven.

Fourthly, As there is Fulness of Joy in Heaven, so there is Excellency of Glory: Perfection of Glory shall be the Saint's Robes: *In Heaven they shall shine as the Stars for ever and ever, Dan. xii. 5.* Saint John speaking of the new *Jerusalem*, doth exactly describe the Glory thereof, *Rev. xxi. It is a City whose Walls are Jasper, and the Streets pure Gold, clear as Crystal, whose Foundations are of precious Stones, and the Gates thereof as Pearls.* And if this new *Jerusalem*, the Church of God here below, be so glorious, how exceeding glorious then is that heavenly *Jerusalem* which is above? Heaven as one saith, is the Palace of the King of Glory, the Presence Chamber of the great God, whose Presence it is that makes Heaven to be Heaven: there indeed would be no Heaven, if God himself were not there. In Heaven God makes his Glory visible, both to Saints and Angels: thence it is called a Crown of Glory, and eternal Weight of Glory; Glory shall then and there cover the Saints all over, from top to toe, both within and without: their Souls shall there be made glorious in Knowledge, Wisdom and Understanding, and their Bodies shall be made like the glorious Body of Christ; and be freed from all Necessities of Nature, as Food and Raiment, Sleep, and the like; in Heaven there shall be no need of those Things.

Secondly, in Heaven the Bodies of the Saints shall

shall be freed from all natural Infirmities and Deformities: Sickness, Diseases, Pains, or such like: there shall be no Cripples, no blind nor diseased ones in Heaven; Heaven is an healthful Country, there is no Sickness nor Death, no Poverty nor Disgrace in Heaven: our Bodies shall be cloathed in Heaven with Life and Immortality by Christ; Christ will there change our vile Bodies, and make them like his glorious Body, *Phil. iii. 21.* Did *Moses's* Face shine, when he beheld but the Glory of God's Out-side? Did *Stephen's* Face shine with Angels Splendor and Brightness? how glorious then shall the glorious Bodies of the Saints shine when they shall stand before the Lord in Glory? the Saints then shall be as the Psalmist expresses it, *All glorious within, their cloathing shall be of wrought Gold.* The Glory which God's People shall see and enjoy in Heaven, will infinitely oblige them to spend Eternity there. Take a little View, a Fore-taste as it were of the Saints Glory in Heaven: First, It is a great, exceeding and eternal weight of Glory, as *St. Paul* expresses it, *2 Cor. iv. 17.* The Glory of Heaven is the Glory of Glories; Joy unspeakable and full of Glory, unutterable and unconceivable; therefore it is called *Glory to be revealed, Rom. viii, 18.* See a little the Greatness of this heavenly Glory in these two Things: First, the Vessels that take it; Secondly, the most Glorious and fine Resemblance that sets it forth. The Vessels that take in this Glory, are the Souls and Bodies of Saints, whom the Apostle calls, *Vessels of Mercy prepared unto Glory*: First, for the Soul here in this Life, the whole World is not able to fill, or



satisfy one Soul. The Soul is capable of more than the whole World is able to give it; but the Glory of Heaven, that will fill all the Souls of the Saints brim full. We read of some Saints that lived their full Days; they had, as it were their Bellies full of this Life, but in the Life to come all the Saints shall be filled full of Glory. 2dly, The Bodies of Saints, tho' they are Vessels of less Quantity than the Soul, yet the World is not able to fill or satisfie the Body to the full; as to instance in the Eye and the Ear, those little Members of our Body. We use to say of some, that their Eye is bigger than their Belly, the little Eye at one Glance can take into it more than half the World: and what Abundance of Noise and Sound will the Ear receive at once? *The Eye is not satisfied* (as the wise Man saith, *Eccles. i. 8.*) *with seeing, nor the Ear with hearing.* Those little Members of our Body either are clogged or tired out before they can be filled or satisfied with those Things: but not only the Souls, but even the Bodies of the Saints in Heaven shall be filled top full of Glory, from the Crown of their Heads to the Soal of their Feet. In Heaven the everlasting Door of our Souls shall always stand wide open to receive the Glory of Christ in the Beams thereof, and then shall Christ the King of Glory come in and dwell with them for ever.

Secondly, The Greatness of the Saints Glory in Heaven may further appear by the Resemblances that set it forth: First, the Glory of Kings upon their Coronation-Day, that greatly sets forth and illustrates the greatness of the Saints Glory in Heaven; for in Heaven the Saints shall



all be crowned Kings, and shall reign as Kings for ever in Glory: *they shall inherit the Kingdom* (as our Saviour saith, *Mat. xxv. 35.*) *prepared for them from the Foundation of the World.*

2. The Glory of the Stars, that also resembles the Glory of the Saints in Heaven, *one Star differeth from another Star in Glory*, 1 Cor. xv. 41. But the very Bodies of the Saints in Heaven shall out-shine all the Glory of the Stars; yea, the very Glory of the Sun itself, which outshines all the Glory of the Stars. See what our Saviour Saith, *Matth. xiii, 23. Then shall the Righteous shine forth as the Sun in the Kingdom of their Father.*

3. The Glory of the glorious Angels is another Resemblance of the Saints in Glory; the Glory of the Angels is that which far exceeds all the Glory of the Stars, yea, and all the Kings and Monarchs of the World, but the Saints in Heaven *shall be like unto the very Angels*, *Mat. xxvii. 20.* or, as St. Luke hath it, *Luke xx. 6. Equal to the Angels in Glory.*

4. The Glory of Christ himself, who is Lord of Glory, resembles and sets forth the Glory of the Saints: *When Christ comes to be glorified in his Saints at the last Day, then shall the Saints appear with Christ in Glory.* Christ is the Glory of the Saints here and Christ will be the Glory of the Saints hereafter. Christ will then put his Glory upon them, and they shall shine with the Glory thereof. *Then they shall be like him*, as St. John saith, *John. iii. 2. for we shall see him as he is.* Then the Bodies of the Saints which have lain in the Dust, shall rise and put on beautiful Garments, even the Robes of Glory. Christ

will then *change their vile Bodies, and make them like to his glorious Body*: the Saints shall be made conformable to Christ in Glory. Is not then the Glory of the Saints in Heaven exceeding great? You see it is a King-like, a Star-like, a Saint-like, an Angel-like, yea a Christ-like Glory.

Secondly, The Glory of Heaven is solid, substantial and weighty: in 2 Cor. iv. 17. the Apostle calls it, *an exceeding eternal Weight of Glory*. It's like to precious Things, as Gold and Crowns, the more weighty they are, the more Worth is in 'em: hence the Original Word signifies both *Weight and Glory*. Whereas on the contrary, worldly Glory, that's light and frothy, having no Substance or Reality in them, they are only Shadows that appear, and then vanish away; a Fashion, as the Apostle calls it, 1 Cor. vii. 31. that passeth away: it is like a Picture that hath only Shape and Colour, but no Life, a meer Fancy, a Sound and no more.

Thirdly, Heavenly Glory is permanent and durable, it is lasting, yea, an everlasting Glory; it's perpetual, it shall never fade nor decay; but worldly Honour and Glory, that's transitory, inconstant, perishing, and passing away like a Feather in the Air, it's only seen, and then blown away with the Wind, 1 Pet. ii. 4. *All the Glory of Man is as the Flower of the Grass; in the Morning it flourisheth, but in the Evening it is cut down and withered.*

Fourthly, The Glory of Heaven is satisfying and contenting, they that enjoy it shall desire no more; but for Wordly Glory, they that have most of it still desire more; but the Saints in Heaven shall have as much Glory as they can hold

hold, yea, more than their Hearts can wish or desire. All the Saints in Heaven shall say, We are rich and are full, we have all and abound. 1st, In Heaven there is plenty of Wealth, without fear of Want. The Treasures of Heaven cannot be corrupted; there is no Moth nor Rust, nor Thieves to steal them away. Heavenly Treasures can never fail, they are like the Widow's Oil, they increase upon the Saints: They are Bags that wax not old, unsearchable Riches, *Ephes. 38.* Riches that can never be sum'd up. secondly, in Heaven there is plenty of Peace without Trouble, Safety without Danger, Triumph without War; there all our Enemies shall cease, our bodily Enemies shall there be reconciled unto us, and the Enemies of our Souls shall be all cast into the Lake of Fire and Brimstone. In Heaven there is no bloody *Cain* to kill a righteous *Abel*, no luxurious Sodomites to vex a righteous *Lot*; no *Ishmael* to scoff; no *Shimii* to curse; no *Esau* to terrifie; no *Rahshakah* to rail; no *Herod* to persecute the People of God: no *Judas* to betray a Saviour. In Heaven there's Peace, not for Term of Years, but for ever and ever. Thirdly, in Heaven there's Plenty of Rest without Weariness; there is no Work to do but what is pure Delight; the only Work of the Saints in Glory, will be to sing Praises and Hallelujahs to God for ever and ever. Heaven will be a Place of Ease and Rest to the Weary: *There remaineth a Rest for the People of God, Heb. viii. 9.* 'Tis possible they may be tired (as it were) here with doing the Work of God; or wearied with suffering Persecutions for the Sake of Christ, *but there remaineth for them a Rest*

*hereafter. O what a sweet Expression is this? Art thou troubled and turmoiled here? Thou shalt have Rest hereafter: Blessed are the Dead which die in the Lord, so saith the Spirit, they rest from their Labours, and their Works do follow 'em, Rev. xiv. 13. Fourthly, In Heaven there is plenty of Reward: Do you here suffer for Righteousness Sake? Great is your Reward in Heaven, saith our Saviour, Mat. v. 10. Do you suffer for Christ here? you shall return with Christ hereafter in Glory. The light Afflictions of a Saint here, will work for him a far more exceeding and eternal weight of Glory hereafter. Upon this account our Blessed Saviour calls on us to rejoyce in our Sufferings, Mat. v. 12. Rejoyce (saith he) and be exceeding glad for great is your Reward in Heaven. What we suffer for God, we suffer for the Kingdom of God, and upon that score the Saints are said to be counted worthy of the Kingdom of God, 2 Thess. i. 5. The Sufferings of this Life are not worthy to be compared with the Glory that shall be in the Life to come. Do you labour hard here for God and his Cause? Do you spend, and are you spent in his Service? perhaps you may be but poorly requited by Men; do but consider, Heaven is a large Recompence of everlasting Reward. It is said of Moses, Heb. ii. That he chose rather to suffer Afflictions with the People of God, than to enjoy the Pleasures (the seeming Pleasures) of Sin for a Season, for indeed they are but seeming Pleasures, which continue but for a Season. And counted the Reproach of Christ greater Riches than all the Honours of Egypt. For, saith the Apostle, He had respect to the Recompence of Reward. Moses could see Glory to come through  
all*

all the Sufferings of this Life: Heaven is our great Lord and Master's Joy, where all his faithful Servants shall be received and rewarded to all Eternity. Fifthly, In Heaven there is good Company, blessed Society, God and Christ, and the holy Spirit: Millions of Millions of blessed Saints and glorious Angels. Then shall the Saints be gathered to their Father, yea, to their Fathers and Friends who are gone to Heaven before them. And is it not a Happiness, think you, to be among your Friends? do you not think that well spent here, which you spent in the Enjoyment and Embrace of your Friend's Society, whose Love and Favour is altogether unconstant and changeable? you may be taken from them, or they from you in a Moment. O but your Friends in Heaven they are immortal! and their Love is unchangeable, they and you shall then and there live for ever; and enjoy one another, and rejoyce with one another for ever and ever World without end; but your dearest Friends on Earth must die, they must leave you, *But your Joy in Heaven no Man shall take from you.* In Heaven there is God your Father, and Christ your Head, and Husband, and Saviour, who is there even in his Humane Nature wherein he suffered Death on the Cross for you; and your Comforter, God the holy Spirit is there: Yea, and all your Friends. How mightily do Children long to go home to their Father's House, or Wife to her Husband; So earnestly should our Souls desire to go to Heaven, our Father's House, to Christ our Head and Husband, where there is good Company only, and that to all Eternity.

And



And then lastly, The Glory of Heaven is constant and permanent; in Heaven all is safe and sure, all Things continue there fixed and immoveable. Heaven is an Inheritance settled upon the Saints for ever, and sealed unto them by the Broad Seal of Christ's Blood.

I have shewed you in part what those Mansions of Glory are, which the Saints will enjoy hereafter: I come now, and I must be brief, having a little touch'd on it already, to shew you what those Losses and Crosses are which Believers may meet withal here below: and first for the Losses which you meet withal in the World: What are they, poor Trifles, a few Pebble Stones as it were, a little earthly Treasure it may be, such as is not considerable? see a little what those worldly Enjoyments are which possibly thou mayst lose for Christ's Sake: First, Thou lovest nothing for Christ here, but what is Vanity and Emptiness, *broken Cisterns that can hold no Water*. For as one saith well, *a World full of Honours or Pleasures cannot satisfie one Soul with any solid Comfort*. Thou mayst as soon fill thy Chest with Grace, as thy Heart with Gold. There is not that in the Creature which Men look for, Experience tells us a Man may at once have a House full of Gold and yet a Heart full of Sorrow: they that enjoy the most of the World, cannot say they have enough, therefore the loss of it is not considerable, not to be compared with the Gain of Heaven. 2dly, There is nothing thou lovest for Heaven, but what is the Portion of the Wicked; worldly Comforts are wicked Mens Portions, yea, and it is all the Portion that ever they shall have either here or hereafter



after. *Son Remember*, saith *Abraham* to *Dives*,  
 (being in Hell) *that thou in thy Life-time received*  
*thy good Things*. They that have their Heaven  
 in this World, shall have nothing of Heaven in  
 the World to come. Thirdly, Thou canst lose  
 nothing for Christ that can be profitable to thee:  
 all the outward good Things of this Life cannot  
 satisfie nor purchase one Dram of saving Grace  
 for thee: they may prove Snares to thee, or be  
 Occasions of Sins to you, or draw you from  
 Christ, as they did the young Man in the Gos-  
 pel, but they will never drive you to Christ;  
 and commonly they that have most of Gold  
 have least of Grace, or rather no Grace at all.  
 And as they cannot satisfie you, so they can-  
 not save you; they can neither shelter you  
 from the Judgments of Christ here, nor from  
 the stroke of Death; neither can they preserve  
 you from Hell hereafter. Rich *Dives* went to  
 Hell, when poor *Lazarus* was carried into Hea-  
 ven: worldly Things cannot purchase Heaven:  
 if the whole World would lend you their Shoul-  
 ders, they could not lift you up to Heaven.  
 Fourthly, there is nothing here below that is  
 certain, all Things under the Sun are mutable,  
 Sublunary Enjoyments; more changeable than  
 the Moon, inconstant even as the Wind, certain  
 only in Uncertainties: And as they are uncer-  
 tain, so they are corruptible and perishing, Christ  
 calls them *Meat that perisheth*, John vi. 27. such  
 Things which either Moth or Rust may consume  
 or Thieves may steal away from you, or they  
 may be destroy'd by Fire; which tho' you do  
 possess while you live, yet you must leave behind  
 when you die. *For we brought nothing into the*  
*World,*

World, and it is certain we shall carry nothing out of the World, 2 Tim. vi. 7.

Fifthly, Outward Enjoyments are often very troublesome, they bring many Fears, many Cares, much Sorrow and Vexation, *There is a Care to get, and a Care to keep Riches.* As the wise Man saith, *All is Vanity,* so 'tis also *Vexation of Spirit.* Worldly Comforts they are like Roses, they have Sharp Prickles as well as sweet Flowers. A Man may have much Bitterness in the least of Comforts here; therefore do not think much to part with all Things here below for Christ, for thou shalt be no Loser by the Bargain: *thou shalt receive an hundred fold more in this Life, and in the World to come eternal Life,* Mark x. 30.

I come now in the next Place, in a Word, to shew you what those Crosses are which Believers do oftentimes undergo for the Kingdom of Heaven's Sake, as possible could be, yet what did they think of it? *We reckon* (saith St. Paul) *that the Afflictions of this Life are not worthy to be compared with the Glory that shall be.* For first, they are but light, our light Afflictions, and as they are light so they are but short; they are but for a Moment: *our light Affliction,* saith the Apostle, *which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory,* Hence it is that the Saints of old were so joyful in all their Tribulations: hence they rejoiced that they were counted worthy to suffer for the Name of Christ.

I should come now to shew you how it is that those Mansions of Glory in Heaven will make good all our Losses and Crosses upon Earth; and this

this appears further for these Reasons: For,

First, As you have heard already, the Glory of the glorified Saints in Heaven is infinite and durable, and therefore must needs exceed and make good all their Losses, which you have also heard, are finite and uncertain; we use to account more of those Things which are durable and lasting, than of those which are of no certainty.

Secondly, the only, yea, all the Treasures of the Saints are laid up in Heaven, and what need any Care for losing a few Trifles, so long as their Treasure is safe? If a Man lose a few Trifles, yet yet if he have a safe Treasury to go to, he can soon make good so small a Loss. Beloved, all Things you do enjoy here, are but Trifles, but the Things which you shall enjoy hereafter in Heaven are no less than a Treasure: a rich Treasury, the Store-house of God himself, into the which he hath been treasuring up for his Saints from the Foundation of the World. I might be much larger herein, but I must wind up all in a Word or two of Application.

It is so then that those Mansions of Glory prepared by Christ for Believers in Heaven; will abundantly recompence and make good all the Losses and Crosses which Believers meet withal in the World? Then I beseech you *set your Affections on Things above, and not on Things below.* You see we live in slippery Times, we cannot say that any Thing is certain here. O then labour to be sure of something hereafter. If thou canst not keep the earthly Inheritance. then labour to get an Inheritance in Heaven.

Secondly, for I must be brief, If there be such glorious Mansions in Heaven? Then labour to  
prepare

prepare your Souls for Heaven. But how shall we do this, some may say? I answer these five Ways.

1. Wouldst thou prepare thy self for Heaven, be fruitful then in well-doing, always abounding in the Works of the Lord: Besure to get that Work done which God sent you into the World to do; growing in Grace is going to Heaven; and Grace here will make you fit and meet for Glory hereafter.

2. Would you prepare for Heaven, labour to purge yourselves then from all Sin, by being Unspotted in the World, for as Heaven is a Place of Happiness, so it is a Place of Holiness, into which nothing that is unclean can enter: it is only *the pure in Heart shall see God*, Mat. v. 8.

3. Would you prepare for Heaven, then get yourselves into a Posture of Readiness to leave the World, and go to Heaven every Day, that you may up and be gone whenever Death calls for you: So that when Death comes, you may have nothing to do but to die. Death will not wait when he cometh, if ye are not fit to die, ye are not fit for Heaven: Death will not carry that Soul to Heaven that is not ready when he comes. If you are not ready to die whenever Death comes, let me tell you ye are not fit to live in another World. You know not at what Hour Christ may come, or send his Messenger Death for you; therefore be always ready for Heaven, because Heaven is always ready for you. When the Bridegroom came, they that had Oil in their Lamps, Grace in their Hearts, they went in to the Marriage; but for those that wanted Oil, the Door was shut against them, and they were

were shut out from the Marriage Feast. They that have Lamps without Oil, Profession without Grace, shall never enter into Heaven.

4. Would you prepare for Heaven, then get your Title in Heaven cleared and confirmed to you: What Man is there, that having purchased a great Estate, will be so foolish as not to get a sure Title to what he hath purchased? *Here we are Strangers and Pilgrims, as all our Fathers were,* but Heaven that's our Home, our Country, our Father's House, our Inheritance: O how should we then labour to make that sure to our Souls! and having made that sure, labour then in the next Place to keep up your Evidences; First, Keep your Evidences for Heaven clear and fair, for Satan will endeavour to bloe them. Secondly, Keep them safe, the Devil will get them from you if he can; and if you lose your Evidences, what have you to shew for Heaven? If your Writings be lost, how will you get your Inheritance? then whatever you do get Assurance of Heaven; For, first, Assurance of Heaven will take off your Hearts from the World: Assurance of those Things above, will make you willing to part with all Things here below, comfort you in all your Tribulations, and bear up your Hearts under all Discouragements, as did *David, Job,* and, *Paul*. Evidence for Heaven will lie warm at your Hearts, when natural Heat decays; when you lie upon your Death-Beds, they will be a sweet Taste to your Souls: When you feel no Taste nor Comfort in Meat or Drink, Assurance of Heaven will comfort you when all Things fail you, Assurance of Heaven after this Life ended, will prepare you for all Changes, it will



will fit you for your great Change. Assurance of Life eternal will conquer the Grave for you, and unting Death to you: It will make you sing, yea, to triumph in the Way to Heaven, over Death and the Grave. They that have Heaven assured to them, have more Joy and Gladness put into their Souls than all the World besides: Assurance of Salvation will engage you to trust God for all Things; and Evidence God to your Souls; it will make you to love and delight in him, fearful to offend, and careful to please him. Thirdly, Assurance makes Men suspicious of themselves; they that are assured they shall stand will be sure to take heed that they do not fall; they that will be saved will labour to Work out their Salvation with Fear. Fourthly, Assurance makes the Soul humble, the higher the Soul is in Assurance, the lower it will be in Humility. But how shall we know that our Assurance for Heaven is right? Take these following Rules:

1. Right Assurance will make you more holy; every Man that hath this Hope purifies himself as God is pure. Right Assurance for Heaven will engage your Souls to be Holy in all Manner of Conversation. *Having therefore these Promises dearly beloved, cleanse your selves from Filthiness both of Flesh and Spirit, 2 Cor. vi. 17.*

2. Right Assurance will make the Soul to persevere to the End: *Receiving the End of your Faith, the Salvation of your Souls.* But how shall we get this Assurance? 1. By having a godly Sorrow for Sin wrought in the Soul. Christ gives Rest to none but to the Weary. 2. Examine your Hearts and Lives by comparing them with the Word of God. 3. Assurance is obtained by a  
Holy,



Holy, constant, and careful Use of the Ordinances of God; in joyning both the End and the Means together; it will make you as careful to use the Means, as confident to expect the end of your Faith, *the Salvation of your Souls*. It doth not feed Men with vain Hopes that they shall Escape Hell though they live in Sin, and go on the broad Way that leads to Destruction. They that would come to Heaven, must be careful to use the Means, and they must walk on in that strait and narrow Way of Holiness and Righteousness, which only leads unto Life and Salvation.

And lastly, It is so then that Godliness is great Gain; yea, is the best Gain? Hath God made the Godly: *These Lines are fallen to thee in a pleasant Place, thou hast a goodly Heritage*, Psal. xvi. 6. It is enough, thou hast all; though it may be thou hast but a little in the World, yet thou hast a Propriety in God: God is thine, thy Portion is Christ, he is thy Jesus, thy all: Labour then to be conformable to God; Godliness is Godlikeness. Hath God given you Grace; God hath done more for you than if he had given you a hundred thousand Worlds. Are others rich, and art thou poor? have others plenty of Gold and Silver, and hast thou little or none at all? Consider, hath not God given thee that which is infinitely better than all the Gold and Riches of the World; Faith, that is more precious than Gold that perishes. Wisdom, that is better than Rubies, yea all Things that can be thought of are not comparable to Grace. If Grace be thy Portion Glory will be thy Inheritance: and thou hast more cause of Content, than if thou hadst all the World for thy Portion  
with-

without Grace. What though others be richer than thee, yet thou art better than others: *The Righteous is more excellent than his Neighbour.* are others had in Honour, and art thou despised? let me tell thee, if thou hast the Favour of God, thou hast more Honour than all the World can give. Are thy Troubles greater than others; consider God seeth them good for thee; thou canst not tell how to be without them: *It is good for me (saith David) that I have been afflicted.* They that have endured the most of Afflictions here, will be found to be the happiest People in all the World hereafter; for through them we enter into Glory. *Through many Tribulations we must enter into the Kingdom of Heaven.*

Unto which Kingdom, the Lord of his Infinite Mercy bring us all. *Amen.*



*The End of CHRIST'S Last Sermon.*

A MEDITATION, or PRAYER upon  
the Life, Passion, and Death of our  
Lord and Saviour *JESUS CHRIST.*

*Blessed Jesus, Son of God, thou holy, mighty, and wonderful God and Man; thou who art the Life of the Living, and the Death of Death; and therefore both in Life and Death Advantage to thy Children; thou, whose Life for our Sakes was enfeebled with natural Infirmities, and thy Death caused by violent Sorrows, and yet thy Life Mild, and thy Death quiet; I beseech thee give me a Heart of Flesh, to weep, lament, and shed Tears down my Cheeks, if not for thy Pains, (who didst sweat Drops of Blood, tickling down to the Ground, and afterwards dyest) yet for my Sins, which then bred thy Sorrow, and now would work my Woe.*

*Lord, I know that for me, amongst many, the Tempest of thy Father's Anger, and Fire of his Wrath was stirred and kindled against thee, but thou wast Innocent and Holy, thou art the Worship of Israel; wherefore now, with the wise Men of the East, I come to seek thee in the Stable in Bethlehem, and with all the Jews, I come to see thee at Mount Calvary; at Bethlehem, Lord, where the Manger was thy Bed to be born in; in Mount Calvary, where the Cross was the Bed to die; in Bethlehem where a Handful of Straw was the Pil-*

low for thy sacred Head to rest on; in Mount Calvary, where a Crown of Thorns, and a Number of Nails, pierced and fastned both Head and Body; in Bethlehem, where coarse Swaddling cloaths were thy best Robes; and in Mount Calvary, where thou wast stripped for thy Cloaths, and thy Body hung naked in much Misery. I come, Lord, to adore thee, to praise thee, and to pray thee, that as for thy Life-Time thou wast content to be bred, born and brought up in manifold Infirmities, do demonstrate the Truth of thy Humility; and then at thy Death, thou wast pleased to disarm thy self, and to be broken with many Miseries, for Discharge of our Captivity, and thereby to seal in our Hearts the Assurance of our Access to the Throne of Grace; So I pray thee, wilt thou be pleased, as a gracious King, to hold out the Golden Scepter of Mercy to my fearful Conscience, that I may have Warrant to come near unto thee, to look into thy Wounds, to sue for Compassion and Pardon, and to taste of thy Goodness, who am a sinful Wretch, and a woeful Creature, full of Corruption and manifold Infirmities.

O sweet Jesus! how shall I recount the large Severals of thy long Passions, from thy poor Nativity, to thy guiltless Death? How shall I reckon up all the Miseries which thou didst endure, from thy Bloody Sweat, and most heavy Agony in one Garden, to thy strange Burial in another? How can I think of thy Labour in Preaching, thy Weariness in Travelling, thy Watchfulness in Praying, thy Temptings in Fasting, thy Tears in pitying, and not confessing more justly of thee, than David did for his Jonathan; Very kind hast thou been unto me, thy Love to me was wonderful, passing the Love of Women.

O Lord, was it not enough for thee to be cloathed with the Veil of Flesh, for to love me, but that thou must be compassed also with the Shadow of Death to save me? Was it not enough to become Earth, Earth, Earth, but thou must become also Wo, Wo, Wo, and all for me? the God of Heaven to become the Son of Man! the Lord of Life to be made the Child of Death! the Master turned to be Servant and in that Degree accounted a bad one! O Humility without Example! O Love beyond Measure! O Grace beyond Merit!

There was no Proof brought, and yet was he scourged without Measure; no Indictment found, and yet he was crucified without Mercy. Oh, the Beloved of the Lord run through Briars of unworthy Passions! Oh, the Holy Lamb was betray'd, carried away, bound, condemned, consorted with Malefactors and Thieves; and like Jonah, plunged in the main Depth of Sorrows, and swallowed up of the Whale of Death.

Oh thou that didst suffer these Things, remember for whom thou didst suffer them; remember me, O Lamb of God that taketh away the Sins of the World, have Mercy upon me.

O Lord Jesus, it is the Joy of my Heart to hear that thou hast taken and born all mine Infirmities; all Spiritual, all Corporal, true Evidence of thy Humanity, but no Impediments to thy Charity, all of Soul, and of Body, and yet neither deformed in Fashion nor distempered in Passion, nor tainted with any Guilt of Sin; all Infirmities are good in thee, all very necessary for me; for thy Soul heavy to Death, shall bring my Soul with Joy to Life. Nay, I should never have been heartily merry, except thou hadst been painfully sad, and grievously sorrowful.



*ful: I should never have been verily satisfied, except thou hadst truly hungred and thirsted; I should never have been delivered from Fear, and absolutely bold, except thou hadst naturally feared, for all was for me.*

*O thou ever-glorious God, the Consolation of Israel, and the Hope of all the Ends of the Earth, relieve my careful Conscience, that am sad, disorder'd, and disturb'd in Mind, for fear of thy Judgments, having displeased such a gracious God, and so loving a Father.*

*O never let my Soul be overtaken with Fear, so far as to despair, nor overwhelmed with the Sea of thy Wrath, nor appalled with the Suggestions of Satan, but let it always hear the Voice of thy Blood speaking better Things than the Blood of Abel, and crying not for Revenge, but for Pardon for me, who by manifold Transgressions have robbed God of his Honour, the Church of a Member, and my Soul of Life.*

*O Man of Sorrows, but Mirror of Patience! What a Week of Pains was this to thee? What a Good-Friday was this for me? What Days of Sorrow were they one after another to thee; and yet with what Patience didst thou pass them over? Patient when Caiphas so spitefully used thee: Patient when Pilate so unrighteously judged thee; patient when false Judas so cunningly and treacherously saluted thee, designing thee to be taken. Again, patient when thou didst carry thine own Cross; patient when the Crown of Thorns drew Blood from thy sacred Head; and patient when all others reviled, reproached, bespitted, scoffed and abused thee.*

*O thou, who so patiently and peaceably, mildly, and meekly, truly and willingly didst carry painful*  
and



and pangful, heinous and heavy Sorrow for me; I beseech thee let thy Patience discharge my Impatience; and let thy Infirmities strengthen my Weakness, inform my Ignorance, comfort my Sadness, kindle my Love, discharge my Fear, moderate my Anger: O Lord, grant me Patience to bear thy holy Will in all Things.

When I desire Grace, O sweet Jesus, to fulfil thy Commandment of Love and Charity, which is the End of thy Commandment, where shall I take my Pattern but from thee, such a Lover as is Love himself? For whom didst thou not love? As for thy Disciples, thou didst love them as a kind Master doth his Scholars, and cherish'd them as a good Father doth his Children, and stil'd them with the Name of thy Friends: Thou didst stoop down to wash their Feet, that were not worthy to untie thy Shoe. Thou didst restore Peter, that had injur'd thee; thou didst save a Thief that died with thee; thou didst confirm Thomas that doubted of thee; thou didst forgive James and John, that asked too much of thee: thy bloody Persecutors and Crucifiers (who did curse and execrate themselves and their Children to do thee a Mischief) they, even they, had thine earnest Prayers on the Cross, before thou didst dispose of thy Mother, or pray for thy self, yea, that that Judas that betrayed thee and sold thee for thirty Pence, yet made no Price of thee, but put it to a What will you give me? and took a base offer, thy holy Hands did wash his unclean Feet, and thy sacred Lips did touch his prophane Mouth.

O thou Fountain of Love! thou dost drench those that love thee in the Streams of thy Pleasures, and embalmeest even thine Enemies with the Oil of Compassion, and hast loved Mankind with an everlasting  
Love

Love, grant that my Love may be out of a pure Heart, and a good Conscience, and of Faith unfeigned. Thou that wouldst be betrayed with a Kiss, it were to meet Death in the middle Way; thou that didst reprove Peter, when he dissuaded thee from it, and didst hasten on Judas, lest he should be too slack to bring thee to it; give me Grace to die in thy Favour, and bring me to Life eternal, Kindle, O kindle my Desires to thee, enflame my Heart with Thankfulness to thee, inspire my Soul with the Fire of zealous love to thee, that for thy Love to me, I may evermore love thee above all Things, and my Neighbour as my self.

This is the Consummation est, O sweet Jesus, thou hast given that which thou didst not owe me, and hast forgiven me that which I did owe thee; thou wast content to be the By-word of the People, and the Curse of the Law for my Sake. Blessed be thy Name, blessed be thy Life, blessed be thy Death, for thy Death is my Birth, thy Crown of Thorns is my Garland, the Scars of thy Body are the Stars of my Firmament: Thy gracious Wounds are my happy Plaisters, thy bitter Myrrh refreshed me, thine Infirmities strengthen me, thy Stripes heal me, and thy Blood cleanses me.

Lo, I have nothing to take but what I have from thee, therefore Bone Jesu, esto mihi Jesus, O good Jesus, make thy good Name Jesus unto me, and let thy Passion work Compassion for me, that by thy Mercy I may obtain Remission of my Sins, and by thy Merits I may obtain everlasting Salvation in the Kingdom of Heaven, Amen. Amor meus Crucifixus est.

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